

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. X.

HONOLULU, T. H., JULY, 1917.

No. 2

KOREAN NUMBER



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., JULY, 1917

No. 2

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

JULY, : : : : 1917

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*
E. W. JORDAN, - - - *Collector and Agent*

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

August 5—9th Sunday after Trinity.
(Green). (White for eve.)
6—Transfiguration. (White.)
12—10th Sunday after Trinity.
(Green.)
19—11th Sunday after Trinity.
24—S. Bartholomew. (Red.)
26—12th Sunday after Trinity.
(Green.)



THE KOREAN WORK AND ITS NEEDS.

A CONVOCATION APPEAL.

At every yearly Convocation much is said and written concerning the interesting Mission work amongst the Chinese and Japanese in our midst, but until recently, practically nothing has been known of the Korean work in connection with our Church; indeed, only a few weeks ago, I asked one of our very good Church-women (who was to speak at an Auxiliary meeting) if she would say a word for our Koreans, should the opportunity present itself; she told me afterwards that no one seemed to know about the work and asked her to tell them something of it, but, she added, "I'm sorry to say I could tell them absolutely nothing"—therefore, that all may know of this fertile spot in God's Vineyard, I purpose to tell some details of the work, praying that Our Dear Lord—whose love reaches even to the least of His little ones may so dispose your hearts that you will answer to the cry, "Come over to Macedonia and help us": for truly your material and spiritual help is much needed.

For several years a group of Koreans have, in spite of many difficulties and dis-

couragements, been worshipping at St. Elizabeth's, under the name of St. Luke's Mission; but, as St. Elizabeth's is a Chinese work, it can readily be seen that it is utterly impossible to hold either services, or meetings, at the same time; hence, the Koreans have been obliged to take the times when the Church, or Parish House was not in use by the Chinese; and so great has been their eagerness to hear the Word that they have gratefully accepted the crumbs of time which have fallen to them.

They have had neither priest, nor satisfactory leader of their own, and Mr. Merrill has, added to his own work, celebrated once a month for them; but, I am glad to say that new hope has come to them with the advent of Rev. John Pahk, an old Iolani boy, and a graduate deacon of the Church Divinity School of the Pacific, in San Francisco.

That, in him, they have found a consecrated and devoted leader, whose whole soul is in his work, is shown in the steady growth of the congregation, and the increasing interest amongst his people concerning the teachings of our Lord and the tenets of His Church.

Mr. Pahk expects to be ordained a priest in the very near future, and I know his kindly spirit will endear him to the people and be a great blessing in showing them the way to the Perfect Light. It is most significant of the needs and desire of the Koreans, that they have, at seven of the stations and plantations of the island asked him to come out and minister to them, which he most gladly does; and the earnestness, with which they receive the Word, amply repays him for his efforts in their behalf.

Hitherto, so little could be done for the Koreans, except visiting in their homes, and assisting in their services as there was no organized work among the women and children.

At present, we have 76 communicants and an average attendance of over 90 at the Sunday morning services.

The Sunday School is growing, and there are now 50 children in regular attendance.

My Women's Bible Class is truly a joy to me; it meets every Sunday morning with an attendance of from 18 to 20 women. When I began the class, I thought, as I looked at them, "Well, the



Rev. John Pahk.

only thing I can do, is to make it as interesting to them as I possibly can"—(of course, all of my instruction has to be through an interpreter)—so, I took up the lives of noble women of the Bible: the great interest the Korean women showed, was both a great surprise and pleasure to me; but, they said, "let us read from our own Bibles and have it explained!" which was, of course, the very thing I had hoped for. Many of them have taken time in their busy lives to really study and are ready with questions for explanation; others, sometimes wait after the session and ask for a fuller explanation of parts which have puzzled them: this shows their love of God's Word, and their great desire to understand it.

We have a Woman's Auxiliary of 20 members; many of these women work and are unable to be present at meetings, but they show their interest in other ways.

A Woman's Guild, of 31 members, meets once a month, on Sunday mornings after the Bible Class, and there is generally a full attendance.

On five days of the week, from 2:30 to 4:30 p. m., there is a school of 71 children, all studying Korean; these children attend the public school in the morning; most of them were Hawaiian born. Our services are always in Korean; hence, the desire to have the children know the language and be able to take part in these Church services. A

portion of two of these afternoon sessions is set apart for religious instruction.

In this school, there are classes for the very little ones in sewing, and paper cut work. With the closing of the term we hope to be able to show something of the work these little ones have been doing.

There is, for the older girls, a class in folk-dancing; some of these classes have been conducted by volunteers who have been most faithful all winter. And when I tell you that none of these ladies, who have so freely given of their time, and talents, are Churchwomen, you will readily see how grateful I am to them, especially as they were so interested in the work.

Help from volunteers means much to me, more than I can express; indeed, it cannot be overestimated; not only for the impetus and encouragement they bring to us and our people, but also, for the great spiritual uplift it brings to themselves: truly—"it is more blessed to give than to receive."

Here, let me digress a little, in order to show the value of volunteers—by telling a little of outside work in New York.

During the past three years, I have had charge of a Church Settlement Work in New York's crowded East side; a work teeming with activities, among which was a sewing class of 150 children; our Church women helped splendidly; about 15 of them from middle aged women to young society girls, came weekly to help me; and invariably they said, "Why! We get much more out of this work than we give!" and many times I knew of their refusing invitations for luncheons, or week-end parties, simply because it would take them away from their little ones on Saturday mornings.

Surely the volunteer worker has her reward: will there not be some of our Church women who will offer to give just *one hour* a week?

On four afternoons from 1 to 3:30, I have a class of women who meet to study English: some are obliged to bring their babies and often a woman is seen walking up and down the lanai with her restless baby on one arm, and carrying her book from which she is studying—so eager are they to learn.

The work of visiting is most necessary; not only to better know the people, but it helps to discover family or neighborhood conditions that sometimes are startling, and demand immediate attention: very recently, when visiting one of our families—a neighbor—an American woman of very good appearance, was called in to see me; she seemed to be most intimate in that Korean family: the

woman told me with great pride that she had two lovely children living at the Salvation Army Home: investigation at that home proved that this woman was one of the very worst possible type: not a fit home for children to be in; she was not received in any respectable home, and so she had made friends with this quiet, and unsuspecting Korean woman, and but for the information we could give her, might have caused irreparable harm.

And now, I come to our most pressing need.

A Parish House in which to carry on these various activities in a suitable, and more efficient manner.

A home with class rooms that could be thrown into one *large* room, when so required.

We are, of course, most grateful for the use of the rooms at St. Elizabeth's; but they are much in use for the Chinese work, and are not available often when we need them; consequently, we are handicapped in more ways than I can express in this paper.

Come over, and help us in our work, and you will *soon realize* what we need. The Koreans have absolutely nothing that they call their own: such a building would be an inspiration to them, and an incentive to do much for themselves.

E. C. PERRY.



ST. LUKE'S KOREAN SCHOOL.

By invitation, I attended the closing exercises of the school at St. Luke's Korean Mission, and too much cannot be said of the splendid work being done amongst that little understood, and most interesting people.

It was indeed a great surprise and pleasure to note the bright intelligent faces of the children and see the manner in which they acquitted themselves in their various drills; the tiny tots especially were admired and enjoyed; they did not miss a single motion, and the same may be said of the older children.

One greatly applauded item was the flag drill ending with the singing of the "Star Spangled Banner."

One can only dimly realize what an amount of devoted, earnest effort it required on the part of those who trained them went to the making of so excellent program.

Amongst the items were some exceedingly pretty folk-dances, and upon inquiry, I learned that the training was due to two volunteer ladies, Mrs. Burgess, who taught the dances, and Mrs. Hustace, who accompanied; these ladies have been untiring in their interest and

have greatly helped and encouraged Mrs. Perry.

Then, too, there was an exceptionally good exhibition of work done by the sewing and paper cut work classes; these were done by little ones from five to eight years old: in this work, Mrs. Perry was assisted by Mrs. Marshall, of New Hampshire, who was spending the winter in Honolulu.

After the exercises of the children, there were several speeches, which we were sorry not to understand—especially, as judging by the expression upon the people's faces they were both instructive and amusing: the speakers were Prof. Park, Mrs. Joe and the Priest in Charge of the work, Rev. John Pakk.

Mrs. Lyn, who teaches in the Korean School, and who trained the children in their drills, is to be congratulated upon her splendid control of her pupils.

Altogether, it was a delightful evening, and both Mr. Pakk and Mrs. Perry should be pleased and encouraged by so splendid a showing of their work.

May God's blessing rest upon them in their devoted labors is the wish of one who was there.

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"We hear not infrequently the boast that life out here is fuller and freer than in many of the older parts of the country—just because we are not bound down and hemmed in by many conventions and traditions. If this be true, perhaps the result is only to emphasize more strongly the general tendencies of our religious, moral, social, commercial and political life. Will any one question that there has come about a decided change in our ideals, and that this change has been rather in the nature of a letting down than of a bracing up? How is it with religion? Is it really a life force among us? Why does the comment which we sometimes hear—"he takes his religion seriously"—seem to single one out as really unique? But why? What is religion for if it is not to be taken seriously? How common it is to see men and women coming here to live, who—having been brought up and accustomed to it in their Eastern homes, begin their life by taking their place and their part in the Church life of the community—but in a short time, yielding to the new influence which they find all about them, give it all up.

How is it with morality? Does it exhibit the same strong, rugged, earnest fibre which so surely marked the men and women who helped to found this nation and to bring it through many a crisis in its earlier years? It would almost seem at times as though principles were really at a discount,—and as though a new commandment—"Thou shalt not be found out," had well nigh superseded the old.

How is it with our social life? Are the things which are true, honest, just and pure, counted above all others the things worth while, or is it just the plain fact that extravagance, insincerity, the love of ease, of luxury and creature comfort are the most common characteristics? What about the old-fashioned virtue of modesty in manners and in dress? Is that, too, gone with many another of the good old virtues which, just because they are old-fashioned, are now regarded as out of date?

With all our churches, schools, colleges, libraries and other means of culture, are we as a people growing more

and more into one family and brotherhood? or are we constantly witnessing social cleavages, and the clash of rights whose certain end, unless some force or persuasion shall be found to avert it, can only be the downfall of the democracy in which our hopes were set?

The consideration of our commercial and political life would only prompt the like questions, which need not be asked in detail. We speak of these different phases of our common life, but after all our life is one, and the influences at work in any part of it cannot but affect the whole. And of our life as a whole I am persuaded that the truth must compel us to confess that its general trend in recent years, and I fear increasingly so, has been the following of the law of material and physical things, along the lines of least resistance, rather than in accord with the invariable law of moral and spiritual things, along the lines of greatest resistance.

But enough of conditions, their cause and consequences. The time is now come when we must face these conditions fearlessly and manfully, and set ourselves, all we have and all we are, to righting what is wrong, and turning in the true direction that which for any cause has been turned into a false direction.

This present crisis, it matters not what its cost may be, will not have been in vain if it shall bring us back where we belong with our minds set upon righteousness.

If the general trend of modern life, with all its rush and restlessness, has been to more and more crowd God out of our lives, then the present duty, above all else, is to so live and act as to bring Him back into our lives. We are certainly face to face with the fact that in the stern days before us the demand for sacrifice upon all and upon each will be heavy and trying. It will be indeed burdensome and grievous if it shall touch only the surface of our lives, but if it shall reach down to the very center of our being, and call forth the possibilities of strength, endurance and devotion, latent there, we shall be able and willing

to bear whatever may be demanded of us.

DECLINE IN WORSHIP.

One of the saddest signs of the time in which we are living is the decline in worship until it has become practically one of the lost arts. For this decline I dare say the churches themselves are in large measure directly responsible, for the reason that yielding to a demand for popularity they have substituted for the essentials of worship—which require the giving of ourselves, body, mind and will in the realized Presence of God, a certain kind of religious entertainment, degenerating at times into a sort of religious vaudeville which implies only and at the most a getting. The question is often asked and frequently discussed, Why men do not go to Church? My answer is that the chief reason is that they have forgotten God, and what God requires of them. If going to Church does not make God real to us; if song and psalm, scripture and sermon do not give us a clearer vision of God and of our duty to Him, as expressed in the command to love Him with all our hearts, all our minds, all our strength, and for His sake to love our neighbors as ourselves, then it has failed of its purpose.

We do need, we Churchmen I mean, to recall and renew our allegiance to the essentials of worship as they are given in our Book of Common Prayer—to confess our sins, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the

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soul,—and all these for the one purpose of bringing God back again into our lives.

And then we need to do this not only for our own selves, but for the sake of our fellow-men. We cannot overstate the truth that so far as public worship is concerned it implies a common act and involves a common responsibility. If a man say that he can get along well enough without taking his place and part in public worship, perhaps we cannot gainsay his right to decide for himself in so far as his responsibility for himself is concerned. But what of his responsibility for others? More and more as life grows in intensity and complexity all mere individualistic theories concerning it break down. God's purpose if indeed there is any purpose, is that all men shall live together, work together and play together, as members of His family and household. Only as all and each are helping to set forward this purpose, are they, getting the best out of life, and making worth while their share in it.

If it is a matter not only of regret, but of real shame and sorrow, that in every community there are so many men and women, strong, active, earnest, keenly alive not only to their own interest but to all which they think will make for the welfare of their communities, who so far from being opposed to religion, are ready to support and help it by giving to it in times of need, and yet whose real influence is at all times away from religion, just for the reason that they are taking no place or part in that for which the Church really exists in the world—viz., the bringing of God into vital touch with human life. As an ornament to the community and in some general sort of way good for the common life, they are willing to patronize it. But surely with such sacrifices God is not well pleased. The offering of ourselves, our souls and bodies, that He may use us as workers together with Himself will alone fulfill the conditions of a reasonable sacrifice and a reasonable service.

We talk of Democracy,—and hold it as ideal for which we are ready to make any sacrifice not only that it may continue among us but that it may be

established throughout the world. But for my own part, I tremble at the coming of democracy without God. Those old words of the Prophet Micah are not outworn or outgrown; they grow with our growth and strengthen with our strength—"to do justly, to love mercy, and to walk humbly with thy God" is the only permanent basis on which a Democracy for ourselves or for the world can survive. More and more true men everywhere are coming to recognize the truth of the first two elements in this definition, but we cannot forget, in the light of all that human history teaches that the third—the walking humbly with God is the *sine qua non* of the whole. In the doctrine of human rights rests at once both the safety and the danger of human civilization and progress, the safety if they shall find their meeting place and proper adjustment in God,—the danger, if without God, they shall continue to clash until all go down in ruin and utter defeat.

The plain duty in this time of trial is to take our place wholly and unreservedly on the side of God,—to see to it that our minds are indeed set upon righteousness and because they are so set, to do manfully our part and to accept bravely the call to whatever sacrifice shall be required of us, in the sure confidence that the word of our God standeth sure—that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Bishop Keator in Convention Sermon.



THE APPOINTMENT OF MILITARY CHAPLAINS.

Many of our clergy who have eagerly offered themselves for service as chaplains with the military forces that are to be sent abroad will be keenly disappointed in the announcement that comes from Bishop Harding to the effect that none of the appointments required by the increase in our Army and Navy can be made from the Protestant Episcopal Church. The Bishop's statement declares that "The War and Navy Departments have recently committed to the General Committee on Army and Navy Chaplains of the Federal Council of the

Churches of Christ in America the duty of furnishing approved applications from the religious bodies commonly designated as Protestant. These bodies are to be given 75 per cent. of appointments in the regular Army and Navy and in the new Army and the temporary Navy for the period of the war only. By direction of the departments these appointments are to be apportioned to the different religious bodies on the basis of their membership as reported in the last religious census.

"The Episcopal Church has now six more chaplains in the Naval Service than the apportionment would give it, and therefore for both the permanent and temporary Navy, the Episcopal Church will receive no appointments, unless some of the other religious bodies fail to offer desirable candidates."

"In the Army we have eight more Chaplains than the quota assigned us would give us, and therefore there will

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be no appointments for the Episcopal Church in the regular Army. When two hundred and fifty are appointed in August for the temporary service, we would be entitled by the apportionment to eight appointments, but since we have now eight more in the Army than would be given on the basis of membership, we will have no appointments in these 250 chaplains."

We are not disposed to quarrel with the arrangement secured by the Federal Council. It is apparently fair and just to all concerned. If our Church is deprived of any appointments to which it is entitled the fault is with our method of reporting our numerical strength. We list simply our "communicant" members, confirmed persons who actively participate in the life and work of the Church. No count is made of the large number of unconfirmed "adherents," children and adults, nor, in many cases, the "lapsed" communicants who are still, nominally at least, members of the Church and would so class themselves. It is not extravagant to say that a count made upon the same basis as that taken in many other bodies would give us nearly a million and a half instead of the million members now reported.

Perhaps the Church would fare better if the number of chaplains were apportioned in accordance with the ecclesiastical affiliations and preferences of the men to whom they are to minister. It is a well-known fact that in the National Guard, where the selection of the chaplain is virtually in the hands of the regimental organization, a very large proportion of the appointments are made from our own Church clergy. In New York state, for example, nearly half of all the National Guard chaplains are from the Episcopal Church.

It is but natural for us to wish that our Church might be called upon to furnish a large number of the chaplains required for the new military units. There is no lack of splendidly equipped men eager for this service. But if this may not be, the Church may still concern itself with the adequate support of those of our clergy who are to enter this work. Nor should our interest be limited to our own chaplains only. Those who accompany our soldiers to the firing line to minister to their spiritual needs, sharing all their dangers, enduring all their hardships, some of them, perhaps, giving their lives in the performance of their duty, will justly deserve all the support and encouragement this Church can give, whether they are of our communion or not.

THE CHURCH AND THE ARMY.

The Church in California has taken definite steps towards serving the soldiers of the Presidio and its neighborhood by calling, as noncommissioned Church Chaplain, the Reverend Grover Harrison, a Harvard man, lately master at Groton School, instructor at Harvard, and special preacher at St. Paul's Cathedral, Boston. Mr. Harrison has had several years' experience as a volunteer worker for sailors under the pioneer seamen's missionary, Stanton King, of the Sailors' Haven, Charlestown; and so comes to San Francisco with a definite and useful knowledge.

The men at and near the Presidio, inclusive of those at the Prison, number approximately five thousand—a number that is not without its association and significance. These men come, literally, from the four corners of the earth, and are of all sorts and conditions. The Reserved Officers Training Corps is made up largely of college men and of others who have enjoyed special privileges. Among the enlisted men, too, are to be found not a few who have gone well beyond the average in the matter of preparation for life. But the general run of men is—just the general run of men, representative of a country that is everywhere known for its very marked varieties. All the men are bent on doing their bit, and, speaking in general terms, no matter what their "stations" in life or their outlooks on life all are removed from home influences of every kind. The pleasures of home are no longer theirs, and for many of them the duties of home are grown hazy. In a word, all the men are human.

The Church's duty to these men would seem to resolve itself quite plainly into this; *to be to them a Friend*. This, simple as it may appear, is far more difficult and complicated than it may seem at first thought. In the first place, the soldier, like the average practical man of today, is not too quick to "grant" the Church anything. This does not

mean that he is cold in his reception of the representatives of the Church, or that he is prone to scoff at organized religion as such. He is, under ordinary conditions, extremely cordial and kindly, for he is possessed usually of a native politeness, gruff though he sometimes is in his expression of it. And organized religion, so long as it shows some sign of efficiency in its organization "gets by"—to use his own expression. But he stands in the position of one who is open to reasonable persuasion. Just there is the problem. How can the Church, eager to be a Friend, *reasonably persuade* the soldier that such is its wish and no other?

Friendly services, in the double sense of religious and personal, would seem to offer a wedge; and this wedge is already in use. At least two religious services will be held each Sunday. The first of these will come, as on last Sunday, at 9 o'clock in the Presidio Chapel. The Rev. Arch Perrin inaugurated this service, and is good enough to continue his work with Mr. Harrison. The Holy Communion is celebrated, and Mr. Harrison gives a brief sermon, touching on the practical problems of men. The second service on last Sunday was held at Fort Scott, where Mr. Harrison went with Major Newsome, Chaplain at the post, who has been most kind in coöperating in the work. This service, held in the evening, will be shifted, as times goes on, from one of the outlying posts to another, "making the rounds." In this way, the Church should gain contact with all the men of the encampment. The personal services are many and varied. Hospital visiting, prison visiting, chance visiting—picking up with the men in the Y. M. C. A. or wherever they may happen to be—are forms of getting together which Mr. Harrison is availing himself of. A little later he hopes to arrange for amusements in town for the men. They want, quite naturally, to get out of the humdrum atmosphere as often as may be, and so opportunity to this end will soon be given them.

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Sachs'

A NIGHTINGALE CALL TO CHURCH WOMEN.

The women of the country have responded splendidly to the call to arms. The majority have shown their enthusiasm by enlisting under the Red Cross and in order to increase their ability to serve have crowded by thousands into the classes offered by that organization. Many have been enrolled as nurses' aides in the base hospitals. Yet when the first six base hospitals sailed for the front they took with them none of their enrolled nurses' aides. From present indications it seems improbable that any women other than registered nurses will have the privilege which so many crave of serving the cause of democracy in France. It is a grave question even now whether the Red Cross nurses will be able to relieve the shortage of nurses in the hospitals in this country. Few hospitals are willing to admit any women except graduate nurses and pupil nurses on their staffs. Of course, if any great number of wounded men are sent to this country from the battle line, it will be to the eager thousands who have taken these special nursing courses that the Red Cross will turn. But until absolutely compelled to do so, it is unlikely that any except thoroughly trained nurses will be called out.

Thoroughness is a prerequisite for all true service, and in the present anxiety to qualify for war work, thousands are attempting to reach their goal by the short course cut. That people are beginning to realize this danger is shown in the case of the agricultural school soon to be opened by the Woman's Section of the Navy League at Farmingdale, Long Island. At first it was planned to make this a three weeks' course, and to enrol several sets of pupils during the summer. The league has, however, decided that it can be of greater service to the country by conducting a three months' agricultural course and preparing with a good deal of thoroughness a single class of women farmers for the agricultural needs of 1918.

To those women who realize that only a thorough course in nursing can enable them to do their best work for the country, Dr. Tinker's stirring appeal in our last issue for recruits for the hospital training schools should be of great interest. Here is a definite, crying need for immediate volunteers. Every untrained woman who enters a nurses' training school this summer releases at once, or in the very near future, a graduate nurse for service abroad, and places herself in line for similar service, since if there is a shortage of graduate nurses for field service the pupil nurses are

more likely to be called out than the nurses' aides. Here is a service calling which requires self-sacrifice and devotion, hard work and high courage, ability and Christian charity. Moreover, the profession is one in which the demand far exceeds the supply—of competent women that is, able to be leaders in the social regeneration of the community. A recent report of the Intercollegiate Bureau of Occupations stated that whereas the supply of social workers was in excess of the demand, the demand for trained nurses capable of engaging in social service was far greater than the supply. Such an appeal should receive prompt and eager response from the many women who are only waiting orders to engage at once in war work.—*The Churchman.*



WOMAN'S AUXILIARY.

DIOCESAN OFFICERS.

President: Mrs. H. M. von Holt, 422 Judd Street.
First Vice-President: Mrs. L. F. Folsom, Emma Square.
Second Vice-President: Mrs. R. R. Raymond, 1562 Nuuanu Ave.
Recording Secretary: Mrs. B. B. Steven, 1270 Matlock Avenue.
Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.
Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.
Educational Secretary: Mrs. H. M. Harrison, 2997 Kalakaua Avenue.
Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.
United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Avenue.
Directress Altar Department: Mrs. H. B. Restarick, Emma Square.
Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

The Diocesan Branch is to be congratulated upon securing Miss Helen J. Stearns, Islands Department of the Library of Hawaii, to act as Secretary of

the Church Periodical Club. Will the clergy of the Diocese communicate with Miss Stearns as soon as possible, letting her know what periodicals they desire? It is the aim of the Club to supply missionaries and Church Institutions with current literature as far as they are able.



CLUETT HOUSE.

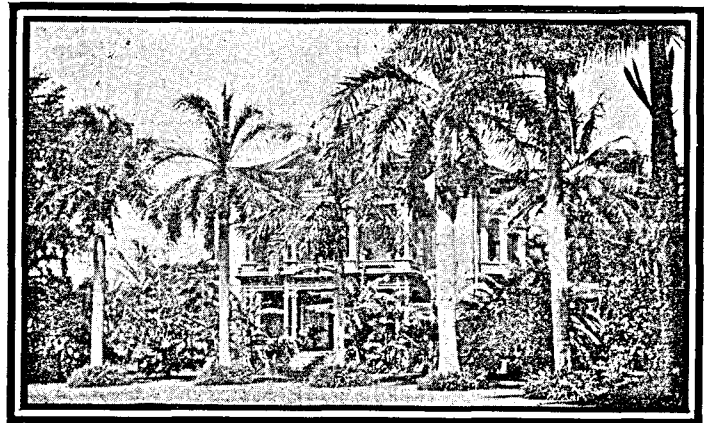
In order to provide for greater efficiency in the management of the Cluett House, extensive alterations are under way enlarging the dining and kitchen departments and adding another out-door sleeping lanai. To cover this the Board of Managers of the Woman's Auxiliary has guaranteed the raising by subscription of \$500.00 for this purpose. Besides these changes it is hoped that a gas range can be installed if the additional sum of \$350.00 can be secured.

Twenty-nine boarders have been accommodated the past year, besides the extras who come in for meals. This real Home for worthy young women is doing a much needed work in Honolulu, but it is carried on so quietly that few know about it. Parish Branches of the Woman's Auxiliary are asked for gifts of money for the improvements and also for household linen.

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THE MACDONALD

THE FOREIGN FIELD.

The Church General Hospital, Wuchang, China.—The committee having in charge the raising of funds reports to June 1st a total of \$99,009.00 received, leaving a balance of \$62,491.00 still to be raised.

As part of our Foreign work this year we would remind the Parish branches that the Diocesan Branch pledged itself to this object at the annual meeting and the treasurer, Mrs. B. L. Marx, would be glad to receive gifts before December 31, 1917, which, under the new ruling, closes our fiscal year.

The Rev. Marcos E. Carver's address at Convocation aroused so much interest in Bishop Kinsolving's work in Brazil that the Diocesan Branch passed a resolution to include that field in our Foreign Work the coming year.

St. Agnes's School, Kyoto, to which the Honolulu Branch sent \$95.50 (almost double the sum pledged at St. Louis), has received to date \$40,000 of the \$60,000 required for additional land and new buildings.

St. Luke's Hospital, Tokyo.—The site for the new International Hospital has been secured in the Tsukiji district. Now that a site has been secured, it is all the more important that the \$60,000 still needed to complete the building fund should be secured without delay. The Board of Missions will welcome gifts for this purpose, so will the Honolulu Branch of the Woman's Auxiliary.

"Wahikipa,"

Lahaina, Maui, June 23, 1917.

Dear _____

With Bishop Restarick's permission I am writing to ask if you can and will care to send a few little useful or fancy articles to be sold at our Annual Sale the first week in December.

Lahaina is situated on the beautiful island of Maui, one of the loveliest spots on earth. The raising of cane for a large sugar mill is the chief industry. Japanese and Hawaiians are employed, the few "haoles" (*howlie*—Hawaiian for white person) in Lahaina being in the offices and higher positions.

Our work is among Hawaiians (though we have many mixtures of Chinese and Hawaiians and also some Japanese, Chinese, Koreans, Portuguese and Filipinos from time to time) and its hope is the children. We have a day school with about seventy-five enrolled. About sixty of these come to Sunday School and there is a children's choir with an average attendance of fifteen.

The workers are Mr. Cockroft, Priest in Charge; Miss Caldwell, the teacher and Parish Worker, and myself, all sent out by the Board of Missions, and the work consists of teaching—teaching everything you can imagine, English, manners, morals, mending, sewing, sanitation, hygiene, etc., in addition to the regular school work—one needs come to a place of this kind to realize how many stray bits of knowledge he has picked up.

Mr. Cockroft shares the teaching at school with Miss Caldwell, I being confined with home and family cares, help when necessary in preparing non-English speaking pupils to enter regular

classes at school. Parish work of all sorts is done in the afternoon.

The work is very much alive and most interesting and absorbing. Our children are faithful and zealous. For their Lenten Offering in 1913 they gave \$53.00, in 1916 \$90.00 (and all but \$1.00 of this meant labor and self-sacrifice), and in 1917 they increased it with the heartiest enthusiasm to \$130.00. Think of it! Moreover, our people are all poor. They do not ask for a single penny—they work or save it all.

Besides this our Auxiliary Branches always make up about \$15.00 worth of materials to add to the Diocesan Box that is sent from Honolulu each year.

With the adults the work is rather more slow than with the children, it being hard to change their customs or inspire them with an energy not innate, or climatically reasonable. Our women are nearly all women of large families, but the fact that so many little ones are washed, ironed, combed and curled and made ready so faithfully for all services and gatherings bespeaks no lack of interest on the part of the older ones and the few who have not so many are themselves faithful.

Our little Church and very nice school building are on the street and our very comfortable parsonage and teacher's cottage are beautifully located on the beach. Lahaina is very hot and dry and we could not endure without grass and shade. Water rates are high. These with the insurance and running expenses we try to raise ourselves.

There are not many ways in which we can raise money. This annual sale seems the best. The few *haole* women here are very kind in helping—donating and

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patronizing us most liberally. They are women of refinement and cultivation and being so shut away are always thankful for the opportunity to do much of their Christmas buying from us—knowing that we are planning ahead for their needs. I provide and make quantities of fancy articles through the whole year myself, and our Girls' Guild does excellent work and also our women do some. This must all, however, be planned, prepared and in many cases finished by Miss Caldwell and myself.

Such articles (of *good quality*) as guest towels, pillow cases, lunch sets, fancy bags, baskets, cases, doilies and edgings of all kinds, center pieces, runners, pillow tops, pincushions, toilet articles and the many useful and dainty Christmas novelties which we cannot buy here, all sell well, also Christmas cards, stamps, tags, etc.—all of moderate price.

Enclosed are some photographs. Should you decide to favor our little mission it will take two (2) weeks (ordinarily) for a package to reach us and it *must* be *most securely* packed, wrapped and tied, and sent by parcel post addressed to

The Rev. F. N. Cockcroft,
Lahaina,
Maui,

Box 94. Hawaii.

I can assure you your kindness in the matter will be received with the deepest appreciation and gratitude and with the entire approval of our Bishop.

With Aloha, I am,

Most sincerely yours,

JULIA WALCOTT COCKCROFT.

Note:—Although this appeal was not written for Island people, we print it in the hope that more friends of the Mission will be reached both at home and abroad.



* JAPANESE HOME FOR GIRLS.

As the days go by the necessity of the Japanese Home for Girls becomes more and more apparent and the overcrowded conditions of the Cluett House, with its long waiting list, makes it even more imperative than ever.

The best way to begin this home seems to be in a small way and expand as the exigencies of the case demands. The girls we have, and probably *will* have, are American born and we have to Americanize them to our standard of what a good, pure, true American woman should be. Some, indeed *all* we have *now*, expect to become teachers and we must give them American ideas of citizenship and all that goes to make for purity in Christian womanhood.

We are not to prepare them for Japa-

nese life, but American, and that life must be put before them in such a way that they may see our Blessed Lord's idea of loving and living each for the other, showing forth that highest of ideals in the Fatherhood of God and the Brotherhood of man.

The home should be arranged with the utmost simplicity so that the work of the house shall be done by those *in* the house, excepting, perhaps, *one* servant who shall have the care of the house and yard.

Simplicity and frugality should be the keynote of everything, in the furnishings, in the table, indeed, throughout the entire household, and neatness and thoroughness should predominate.

Of what use to these Japanese-American born girls would the ceremonial tea or the flower arrangements, as taught in Japan, be in this country? These girls come from the simplest of homes and are here for an education, *not* for ceremonials; they are accustomed to the care and work of a house in their own homes; why not improve that knowledge and bring it to a higher standard and prove to them the nobility of labor in a house which must be a home not only in *name*, but in *reality*.

The consensus of opinion in Japan is, that the Japanese girl's freedom is very often too much for her; we, too, realize that fact here as well, for while she thinks she is doing what the American girl does, she has, in her formative period for freedom, gone far beyond what the American girl would dare to think of, and this must all be kindly and firmly corrected and changed, and the sooner we get at our work and labor of love in this direction the better it will be for our Japanese-American girl who is as sweet and lovable as any other, I believe, when once she realizes we are her friends, and will be willing to be led in the right direction.

But we cannot do this as we would until we have our own roof over our heads and make that roof cover a home the memory of which will be carried with them all through their lives.

LOUISE FRANKLIN FOLSOM.

The sad news of the death of Mrs. Philip Lansdale of San Francisco has been received here. As Mary Nichols, who accompanied her father on his Church Mission here fifteen years ago she will be remembered by many. She met her future husband here during her visit. She leaves three little children and her husband to mourn her loss. Our sympathy goes out to them and to dear Bishop and Mrs. Nichols in their great sorrow.

IN MEMORIAM.

JOHN AIMOKU DOMINIS.

On July 7th, at 11:45 p. m., there passed away from this mortal life into the peace of Paradise the soul of John Aimoku Dominis. He was born January 9, 1883. When about eight years old Queen Liliuokalani took him as one of her wards and gave him into the keeping of Mrs. Caroline Paakaiulaula Bush. Once a week he, with other children in whom the Queen was interested, spent a day at the Palace. He received his early education at the public schools and at Iolani. At Iolani Bishop Willis counted him as one of his boys and closely associated him with the Church's work.

When about fifteen years of age the Queen took him into her home, where he continued to live after his marriage to Sybil McInerny until the time of his death. He was very closely associated with Her Majesty in her private life and accompanied her on the numerous trips she made to the States. To her he rendered faithful service.

Because of his conscientiousness and loyalty she depended upon him to perform the many personal duties in carrying out the details of a royal household. In other matters of greater consequence he also often acted as her adviser.

He was for some time assistant clerk in the local Circuit Court, coming into that office from the Bishop Trust Company.

His presence will be missed in many places and especially at St. Andrew's Cathedral, where he served on the Vestry Committee of the Hawaiian Congregation for years. He was faithful in his attendance at the services and was always willing to do anything that would further the interests of the Church's work among the Hawaiian people.

He was buried on Sunday afternoon, July 8th, at three o'clock, from the Cathedral, which was so full of sweet and sacred memories for him. Seldom have we seen the Cathedral filled with so many real mourners. The large attendance and many beautiful floral offerings spoke of the high esteem in which he was held by the community and the sympathy which was felt for the young wife and three children who survive him.

The body was cremated and the ashes deposited in the Nuuanu Columbarium. "Eternal rest grant him, O Lord, and let light perpetual shine upon him."

We are sorry to learn through the Churchman of the death of the son of

Mrs. J. Hull Browning of Tenaflly, N. J. They spent some weeks at the Moana Hotel in the Spring, from which Mr. Browning seemed to derive much pleasure and benefit, going from here to Southern California. Mr. and Mrs. J. Hull Browning first visited the Islands seven years ago when they became staunch friends of the Church's work in these Islands. Mr. Browning's death occurred not long after, and now in the loss of her only child our sincere sympathy goes out to Mrs. Browning.

The daily papers have chronicled the sad death of Miss Katharine Paris, only child of Mrs. Doris E. Paris, and the sympathy of the entire community has been expressed through that medium, but we take this opportunity to send a tender and loving message to the sorrowing mother in the words of the Great Shepherd who has gathered her lamb to His bosom. "I am the Good Shepherd and know my sheep, and am known of mine. I go before them and they follow me for they know my voice, I lay down my life for the Sheep. I am come that she might have life, and that she might have it more abundantly." We asked of Thee life, O Lord, and thou gavest her a long life, even forever and ever.

CATHEDRAL REGISTER.

BAPTISMS.

- June 3—Elizabeth Piilani Wright,
by Canon Ault.
" 7—Edith Frances Shockey,
by F. W. Merrill.
" 10—Everett Houston Ware,
by Canon Ault.
" 17—Sherborn Koelling Smiddy,
by Canon Ault.
" 24—Marguerite Campbell,
by Canon Ault.
" 24—Howard Macy Campbell,
by Canon Ault.
" 25—Benjamin Lodge Marx (Conditionally),
by Canon Ault.

MARRIAGES.

- June 9—Issac Bentley Shaw,
Lena Longtin,
by Bishop Restarick.
" 25—John Thompson Anderson,
Mary Gloria Raposa,
by Canon Ault.
" 26—Arthur Edwin Restarick,
Floria Lachmund,
by Bishop Restarick.

BURIALS.

- June 10—Thomas Savage, 50 years,
by Canon Ault.
" 14—Lot Kapuaiwa Kamehameha, 33 years,
by the Rev. L. Kroll.
" 18—Benton David Mitchell, 78 years,
by Canon Ault.
" 26—John Richardson, 63 years,
by the Rev. L. Kroll.

General Offerings	\$447.55
Hawaiian Congregation	60.30
Communion Alms	22.56
Special	2.25

Total

Number of Communion made during the month of June..... 345

allin

Word has been received of the arrival of a son in the home of Chaplain and Mrs. H. L. Winter, at Schofield Barracks.

Miss Lothman, who teaches at Trinity Mission, left on the Mauna Kea of July 14th, to visit the volcano and other places of interest on Hawaii.

Miss Hilda Van Deerlin of St. Mary's Mission is receiving a visit from her sister, Miss Margaret, who intends to remain here indefinitely.

Friends of the Rev. Mr. Tajima will be pleased to learn that he is out of the hospital. He is now visiting Mr. and Mrs. H. M. Harrison and under their solicitous care is rapidly recovering from the effects of his operation.



NO CHOICE IN THE MATTER.

A popular archdeacon whilst out one day with his dog and gun met a parishioner.

"I hope," said the archdeacon, "you

attend church regularly and read your Bible?"

"I do read my Bible," replied the parishioner; and added, in a severe tone, "but I nowhere find that the Apostles went out shooting."

"No," said the archdeacon; "the shooting was very bad in Palestine, so they went fishing instead."—*Tit-Bits.*



My dear Bishop Restarick:

I beg to hand you the following report on the work of St. Andrew's Cathedral choir for the year ending April 30, 1917:

There has been the usual faithful attendance of the members at the services and rehearsals, and I am pleased to have this opportunity of thanking them for their voluntary help, and to express my appreciation of the sacrifices they have made in order to be present regularly.

In my report of May, 1916, I alluded to our grave difficulty in obtaining an equipment of male voices, and the remarks I made then apply with still stronger force to the present time. Whilst we have, during the school session, an adequate supply of ladies' voices, we are sadly in need of male voices. These, I feel sure, could be obtained if some recompense were made for such services. It is the custom in all Cathedral Churches throughout the world, and in the larger Parish Churches, to lay aside a certain sum for the payment of choir members. As you are aware, a few years ago a wealthy New York resident donated \$500,000 as an Endowment Fund for the Choir of the new Cathedral in that city. We cannot hope for anything like this, but I do think that the members of the Congregation should be sufficiently interested in the musical needs of our Cathedral, to provide some Endowment Fund, or, at least, to donate such sum yearly as would enable us to make our music more in sympathy with the dignity and beauty of Divine service, as well as of the dignity and beauty of the Church in which we worship.

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READY-TO-WEAR DEPARTMENT

The Hawaiian choir, I am pleased to say, has kept up its good reputation in spite of many difficulties, and with a lessened supply of voices. The girls, who have so willingly given of their time and talents, have my warm gratitude.

"The Crucifixion" was sung twice during the Lenten season, and I regret that more cannot be done in this line of work. It is, however, impossible with our present insufficient supply of men's voices.

During the year I have played at five hundred and sixty-two services, and have conducted one hundred and one practices, and thirty-eight special rehearsals, making a total of seven hundred and one duties for the year.

In conclusion I should like to express my appreciation of the kind words of approval you have been good enough to make on the choir work for the past year.

I have the honor to be,

Yours faithfully,

R. RUDLAND BODE,
Organist and Choirmaster.

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SEED THOUGHTS.

If we by any act sanction or lend influence to an evil, we become accessory to all the bad results that grow out of that evil.

We can aid an evil by our indifference to its results. We say by our indifference to wrongdoing that it is not a very bad thing after all.

Indifference to an evil on the part of one who has a reputation for being moral and exemplary can do more harm than a hundred persons who have a reputation for evil doing.

No person can be neutral in his influence. Christ said that those who did not gather with him scattered abroad. Our very indifference to evil gives aid to the evil.

The greater one's reputation for morality and goodness, the greater harm can he do by his indifference to the evil influences that are at work in the world.

J. W. LOWE.

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LOYALTY.

What we call loyalty is one of the greatest things that can come into a man's life. We want to learn the lesson of being loyal, loyal to the people with whom we are—standing behind them * * * * * How often things we undertake to do fail because men are not loyal to their leaders!

HOLLIS B. FRISSELL.

Bishop William Ford Nichols, at the Episcopal Cathedral in San Francisco, numbers among his church people the most influential and wealthy English and English-American residents of the California city. The program for a recent Sunday morning service, as printed and should be arranged with

paper, had written in the Episcopal Cathedral story:

"The hymn before the sermon, No. 114, will be sung in German."

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THE CHURCH'S MISSION.

After all the greatest question confronting mankind today is whether the misery of our time is to be followed by other greater distress, or whether out of it shall grow up a civilization which can stand. If ever there was a time when the clear challenge was thrown down to His disciples to prove whether they really believed that He is the Light of the world, now is the time, and it remains with His disciples to decide what shall follow the present upheaval. Yet it requires no prophet to teach us that if we are to render the high service to which we have been called, we must by God's grace put away at once and completely the easy-going haphazard methods which in the days of security and plenty satisfied our comfortable bodies. In this time of darkness the men or women who make their Communion and fail to do what they may to help mankind to know Him Who is the Light, will bear to the Christ the same relation that the citizen would bear to the state if he gave aid to the enemy. Fortunately (or unfortunately) the American Church has not hitherto pressed its work of extension to the point where in this time of the Nation's need, it will in any wise embarrass the people in meeting their obligation as citizens. The million and a half which the work must have this year, distributed among a million grown people, might probably be provided by their children if these steadily practiced self-denials with regard to their candy

and toys. Yet it is an amount which may easily become a staggering load if the majority of those who are confirmed fail to recognize the necessity for fidelity and carefulness.

In proportion as our faith is definite we will rejoice that while providing for what must be done the Church will be definitely derelict if during this war its expenditures do not increase; for if this is not the case it will be because deaf ears have been turned to urgent appeals for help from our own land and from abroad. New and great opportunities which will never come again will challenge our devotion. The Church has its choice. It may if it will do none of these things. It can go on "meeting its apportionment"—amounting to one dollar and a half apiece—and our Lord will find other instruments to fulfil His purpose for He will not suffer His little ones to be forsaken. But the end of such a course would be described in our Lord's infinite compassion for Jerusalem. We cannot think of such a thing as possible and yet just this will happen and we shall not realize it till too late unless the heedless ones shake themselves free from the habit that is fastened upon them. As we hope to see the Church come triumphantly through this time of testing, every priest must learn it is infidelity to declare that "my people are doing all that they can." He must learn to say rather "some people", and engage that "some" to help him make clear to the rest this wonderful opportunity our Lord has given us. Every layman must realize that it is shirking to lay at his pastor's door the responsibility for his own dereliction. This is not a trust committed to bishops or to parish priests,

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but to the Body of Christ by its Divine Head. Let the bishops and priests minister in things spiritual and lead in all things pertaining to the Body's health and service, but if the day should fall in which the American Church heard the awful sentence "Thou didst not know the day of thy visitation," each member of the Body would in his own person have to confess whether or not he was the cause of it.

Nor need any be disturbed lest fidelity to the Body's Head will involve his dereliction as a citizen. It is said that every man prospers who pays his tithe regularly. It is measurably true because tithing makes men careful in their accounting. The same result will follow for us all if we have reverence for that which we owe to God. The small offering which describes what most can do even with carefulness, supplemented by gifts from those who dare not offend by making small offerings, will abundantly provide the means for all that can be done now for the Church's work of extension, leaving plenty to meet the appeals for the suffering ones and for safeguarding our own, who serve in the army and navy. The only question is, Do all of us believe it to be true that the Mission intrusted to His Church is for the healing of the Nations? If we do not then, of course, we shall content ourselves with doing what we may to relieve men's bodies. If we do, then never did our Lord call His disciples more seriously to be up and doing. The hour has struck. It remains for those who believe, to determine whether it shall mark the day of rejoicing or a time of agony and darkness. We must believe that the world will come out of this to know and serve the Father, and yet unless He is known, what is to save men from contemplating in cynicism and bitterness the ruin of all that makes life beautiful or worth living?

* Perhaps the most important service the Church can render at this juncture is to help the community to go on calmly with the common duties. These must be performed and are just as essential to the state's welfare as is the most thorough work of its army and navy. A sort of hysteria seems to have taken possession of the country. Sometimes people become so excited about the necessity for getting something done, that they consume all their energy in futile gestures. At such times the Church should naturally serve as the balance wheel, for it is sent to teach people the beauty and strength of self-control; and perhaps nothing will enable it to fulfil this duty more surely than for itself to become united in a definite work for the general

welfare and press it with utmost fidelity.

There is one such form of service incalculable in its importance and which the Church should be quick to claim as its particular obligation and privilege. Nobody can tell what the future holds. It may bring sorrow and loss and broken lives with the destruction and desolation incident to the abomination of war which must be waged to save civilization. Yet all these magnified to their utmost will not compare with the danger which threatens our sons from the unrestrained machinations of those enemies of mankind who would prey upon their purity and their strength. We have willingly consecrated these young men to God for the service of our country and to help make democracy safe, but why should they be destroyed by uncleanness? Pitiful stories come back to us from the other side suggesting that the destruction wrought by battle is even less appalling than the ruin wrought in the character and spirit of those whom the battle has spared. Like stories came from our own border during last summer to make our hearts burn with indignation. But neither then nor since has there been any concerted movement to save men in the camps from this worst expression of death. Chaplains have ministered faithfully, philanthropic associations have labored splendidly, but there has never been any indication that the whole Body of the Church thought of itself as responsible for the situation and the ruin resulting. None can put an end to the conditions which carry with them possible destruction for many heedless men in every camp except those appointed to guard social righteousness and nothing can compel these to act except that scourge of God which we call public opinion. Is the Church ready to say that the vultures of society are by right the makers of public opinion? These will be glad to assume the responsibility if the community wills it; since they batten on the abominations resulting from their teaching. But it fur-

nishes a grim picture of Christian civilization. Pagans might with reason say that the uncleanness which destroys is inevitable in camps, but when men who know that men's bodies are the temples of the Holy Ghost leave the evil free course it can only be because they have forgotten the purpose for which life from above was given to them. United Christian sentiment throughout the country actively at work to create a right public opinion would promptly make the camps as clean as the schools. Maybe it might even save those unfortunate ones who have thought to make gain of men's weaknesses. All are agreed that everyone should find a way to help. Suppose each one, man and woman, should begin to consider where their influence will be felt and should persistently send letters to those who determine the conditions surrounding the camps. It would soon become manifest that America will not submit to abominations being given free course, and the gravest menace incident to the war would be controlled. In addition an interesting by-product would result for those who are not in the habit of thinking of things in their relations. They would discover that the Christ working in men alone has reverence and solicitude for the best that is in men; and so by another way would they come to a demonstration of what is the foundation on which civilization rests. They would discover new reason for unremitting effort to press the Mission of the Church, as they find out that it is useless to expect men to safeguard their fellows from the gravest perils until they have learned from the Christ the significance of their own manhood.—*The Spirit of Missions.*

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THE PRESIDING BISHOP'S MESSAGE ON THE WAR.

[From the Living Church.]

We of America are now involved in the gigantic European War. We could not help going into it. For, on the one side the cry is—Might makes Right. We are irresistibly constrained to join the rallying cry of the other side—Right makes Might.

Now that we are in the fight we shall try to help faithfully to carry it through. It is really a world fight for justice and righteousness and liberty and humanity and civilization.

The Saviour himself said: "If My Kingdom were of this world then would My servants fight." The implication is that in such case the Master Himself would think fighting to be right.

Our Republic is a "Kingdom of this world." We may, therefore, reasonably conclude that we have the Master's sanction for our fighting.

He Himself commanded, "Render unto Caesar the things that are Caesar's."

He was a friend to, and was befriended by, the Centurions, the captains of the garrisons set to protect and promote the Roman civil government.

Standing before Pilate's judgment seat He spake words that were an avouchment that Pilate's authority—heathen though he was—came from above. Civil government, therefore, is the authority wielded by it, is a divine institution. It is "from above." It is from God.

St. Paul urges the same truth in the 13th chapter of his epistle to the Romans.

Therefore, American Christians, instead of holding back from the war in disapproval, amazement, and horror, should STAND BY THE PRESIDENT—the minister of God, as St. Paul calls him—in the maintenance and prosecution of the right.

It is a time, it seems to me, when we of the Protestant Episcopal Church in the United States should "gather to the colors" equally with our young men who are pressing to the firing line; and, in our degree and kind and way, with thought and act and sympathy and prayer, as God may appoint, should respond as they to registration and conscription that, under Him, Right may indeed prevail as Might for the safety of nations and for the protection of the sons of men in ways and works of peace.

DANIEL S. TUTTLE.

Wequetonsing, Mich., June 30, 1917.

BISHOP TALBOT'S ANNIVERSARY.

The Forty-sixth Annual Convention of the Diocese, held at the Church of the Good Shepherd, Scranton, will go down in history as one of the most notable and important in our local records. The serious and vital issues connected with the war, and the thirtieth anniversary of our Bishop's consecration, seemed to sweep aside all minor considerations. The convention was organized for business at the conclusion of the service, nominations were made, and the various committees were appointed by the Bishop. A resolution was presented by the Rev. R. P. Kreidler, in connection with the report of the Social Service Commission, along the line suggested by the Bishop, and putting the convention on record as opposed to the use of grain stuffs for the manufacture of liquors, and favoring prohibition during the war period, and asking the Church people of the Diocese to abstain from the use of strong drink as a beverage while the war lasts.



WAR PROFITS.

It goes without saying that a Christian shows himself not worthy of the title if he makes material gain at such a time as this in handling war supplies. One of our fair cities has made much money selling powder and other war needs. That city will not be blessed by God, if its Christian people keep for themselves money gained by furnishing the materials that have killed many thousands of their fellow-men. A Christian cannot make gain in such ways, but a Christian can furnish the material for God's cause at cost price, reserving the gainful desires to the peaceful uses of their products. It is a time for sacrifice and not for selfishness and selfishness is marked all over the man or woman who makes a fortune in times of necessity or distress.

There is no doubt about the necessity of the Church taking an active interest and part in the work of our Army and Navy. Nor about the necessity of placing all our weight back of the men who will take up the cause of righteousness against the forces of our present evil. Wherever the Church can assist in the present conflict it should render that assistance speedily. Wherever we, as individual priests, can assist, we should as speedily respond to the call. The first line of defense, as the Navy is called, should be backed up with all the powers of earth and heaven, and in my humble judgment, every other line of offense and defense until the last enemy of God and His righteousness be permanently out of the fight.

ST. CLEMENT'S GUILD.

ANNUAL MEETING, 1917.

This, the 18th Annual Meeting of the Women's Guild of St. Clement's Church, finds us at the close of a busy, prosperous year—the first year under our new vicar, Mr. Tracy.

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The membership is smaller than usual, only forty-five (45) names being enrolled, but the attendance has been very good, as the yearly average will show, and the interest has been keen and unflagging.

During the year, ten meetings have been held. Nine regular business meetings, and one special meeting. The average attendance has been 19.4 against 18 for last year, when the membership was fifty-two (52).

Red Cross work has naturally held the first place in our interests. At a meeting of the Guild, held September 26, 1916, it was decided to unite with St. Andrew's Guild, assisting in the work being done at the Cathedral, rather than trying to establish a separate branch. St. Clement's Guild agreed to take charge of the work on Friday mornings, and to give fifty dollars (\$50.00) to be raised among the members, to help with the finances.

So well did St. Clement's do its part, that, as long as the work continued at St. Andrew's, Friday was the biggest day, and the financial aid amounted to one hundred dollars (\$100.00)—just double the amount pledged.

In November the Hawaiian Allied War Relief Committee was organized, and the work continued on a much larger scale with headquarters in town.

St. Clement's Guild was again asked to be responsible for workers on Friday mornings, and gladly agreed to do so, commencing December 8th. Since then, each Friday morning finds the work rooms well filled with Guild members and friends whom the Guild has interested in the work, and this will continue, we hope, as long as the help is needed.

In addition to this weekly service, a goodly number of Red Cross garments were made at the sewing meetings held each Tuesday afternoon during Lent.

In November, in response to an appeal from Mrs. Emerson, the Guild voted to raise \$36.50 for the support of a French orphan. This money was raised by subscription and forwarded to Mrs. Emerson, and now the Guild feels a personal interest in the welfare of Clovis Vasse, a dear little black-eyed boy, who will be three years old in June.

On December 29th, at a special meeting of the Guild held at the Rectory, an Altar Chapter was formed, with Mrs. H. P. Wood as chairman. This Chapter immediately commenced work on the church linens, which were sadly in need of attention. As a result of its efforts an embroidered fair linen cloth, a cloth for the credence table, purificators and

small towels were ready for use on Easter Sunday.

Encouraged by the success in raising money by subscription for the Red Cross and French Orphan funds, and with a growing feeling that our Guild, being our very own, should be supported by its members, rather than by bazaars, for which appeals must be made to uninterested people who frequently give under protest, it was decided at the October business meeting to try to raise the three hundred dollars (\$300.00) necessary for the year's work, by direct subscription from the members. The result of this experiment is one of the very happiest events of our long years of work together. Instead of three hundred dollars (\$300.00) the sum of four hundred and fifty-seven dollars (\$457.00) was pledged, the members agreeing to pay at such times as were most convenient. And these payments have been made promptly and voluntarily, not one member having to be reminded of her obligation. So successful has this experiment been, that we hope to make a yearly event of it, and put fairs with their hurry and bustle and worn-out workers behind us, for good and all.

In January, the Guild gave a chowder supper, inviting the entire congregation of St. Clement's, in order that people might have a chance to get together and become better acquainted. Between seventy and eighty persons were present and the evening proved a most enjoyable one. After the tables were cleared away music, and later on, dancing by the young people, made a pleasant ending to a happy evening.

Thus, in various activities, our year has gone by. May the coming one show even better results.

Respectfully submitted,
CHRISTIANA M. WALL,
Secretary.

P. S.—The Guild fund was given in this way:

1 member gave.....	\$ 65.00
9 members gave.....	25.00 each
3 members gave.....	15.00 each
8 members gave.....	10.00 each
7 members gave.....	5.00 each
2 members gave.....	6.00 to-
	gether
1 member gave.....	2.00

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REPORT OF THE SECRETARY OF THE UNITED OFFERING.

The reports this year for the United Offering show an encouraging increase due, we hope, to a better understanding of what the United Offering really means, and probably due in part, to boxes and much literature distributed. As most of you know, the United Offering is a fund raised by women for women; and as it is for self-denying women, whose lives are consecrated to the work of the Master, it should in its highest sense, be raised by the self-denial of women. It takes care of special missionaries (of course all women) known as United Offering Missionaries, of whom there are at present 205 active workers—126 in the Domestic field, and 76 in Foreign field—as well as 9 retired workers, and 6 in training, who are being helped. When every woman understands that 8 women workers on Bishop Restarick's staff are supported by this great thank offering of the women, does it not bring the subject much nearer to each one of us? Does it not appeal to us as individuals, to know that the work here would be sadly hampered were it not for Miss Van Deerlin and Miss Chung at St. Mary's, Miss Schaeffer and Mrs. Folsom at Holy Trinity, Mrs. Perry, St. Luke's Korean, and Mrs. Searle, Mrs. Kawaihoa and Miss Gaelic Richardson working for the Hawaiian Congregations at the Cathedral, and at St. Mark's, Kapahulu.

During the past year, out of the 24 Branches in this Missionary District, 19 have contributed to this offering, and of those who did not, all I think, have but lately been organized, and have held but few meetings. If you will look in the United Offering column of the tabulated report distributed today, you will find the sums given by each Branch, and the totals of the Juniors, which was \$79.25 plus the totals of the Woman's Branches \$236.30 brings the sum total up to \$338.38 for this year. Of this amount, \$113.10 (which was given before last October) was added to the amount on hand from the previous years, making \$650.00, which was sent to St. Louis as our contribution toward the great Triennial Thank Offering last October, the total offering being the splendid sum of \$353,619.76. This sum of \$650.00 is the largest offering ever sent from this District; three years before at the Convention in New York city our contribution was \$450.55.

It is gratifying to note that there were four Dioceses and 14 Missionary Districts that gave less than Honolulu at the Triennial; Oklahoma giving the same amount that we did, and Wyoming almost as much. Utah comes third, and Diocese of Sacramento, with almost twice as many communicants, is fourth; Shanghai, in the Foreign field, did as well as Utah.

Like everything else worth working for, to make it a success, systematic effort must be put forth, not by the few, but by the many. It is a *United Offering* and one of continual remembrance, and every woman should have her part in it, no matter how small.

A few wealthy women cannot give the thank-offering for the whole parish—that does not reach the ideal of the offering, which calls for the intimate, personal, unknown gifts of self-denial and thankfulness, and from the many. And no sum is too small, for surely the story of the widow's mite should stand for all time as an encouragement to each giver of small sums. In last year's report of the Woman's Auxiliary in these Islands, the total membership was given as 521 women. If each one of these members should drop five cents a week into the little blue box our offering for the year would have been \$1354.60. This shows the wonderful value of the many small contributions. Is it not a great privilege to have a part in such a work as this?

It is hoped that this year in every branch, a United Offering Secretary will be appointed whose duty it shall be to distribute boxes and keep an accurate list of the same, and at the appointed season, to gather up the contents and report the same to me, your Diocesan United Offering secretary, the money to be sent to Mrs. Marx, the Diocesan treasurer. When such an officer is appointed, may I ask that her name and address be sent at once to me, that I may supply her with the boxes and literature, and give her what help is in my power?

And let us always remember the prayer printed on the mite box which should accompany each small coin as it is dropped into the box—for the splendid band of women to whom we are united by so strong a bond, are looking to us for the help of our prayers as much as our gifts. Let us realize, as Bishop Burleson says: "It is distinctly personal, not the result of a tax, but the heart gratitude of a woman as a thank offering."

CHARLOTTE GILLET.

REPORT OF THE EDUCATIONAL SECRETARY.

There is a feeling in the educational department that the heaven is working and that a real study of missions is growing—the fruit to be more mission work and more prayer.

Dr. Gray's "New World" and "Mañana" has been used in some Branches.

At St. Andrew's Cathedral, mission study papers were prepared for each monthly meeting of the Woman's Auxiliary, and during Lent Miss Marie von Holt conducted weekly classes on the subject of Prayer.

St. Andrew's Hawaiian Auxiliary reports it was not feasible to take up any special study, and the educational work was confined to articles in the Spirit of Missions.

St. Clement's—The Rev. Mr. Tracy gave lectures on Church History, Liturgies and "The New World," those during Lent being an informal study class.

St. Peter's—The Rev. Mr. Kong gave talks from articles in the Spirit of Missions, The Chinese Churchman, and the Hawaiian Church Chronicle.

St. Elizabeth's—Miss Dran directed a study class on the Old Testament every Sunday morning. The Juniors were instructed in the book "Mañana," by Miss von Holt.

Epiphany—At the sewing meetings during Lent, chapters of "The New World" were read, and these readings will be continued until the book is finished. The Juniors took up the book "Mañana."

Church of the Holy Apostles, Hilo—Miss Fyock, worker for Japanese women in Hilo, very kindly helped in the educational work for the Woman's Auxiliary of the white congregation; they began with four members, but sickness compelled one to withdraw, the three left were teachers who knew the geography and political situation and were able to cover that phase rapidly and discuss its bearings as to the problems of the Church. Like all thinking Christians, they were amazed at the importance of the modern Church and a desire to see the true life once more manifest. The readings were continued after Lent.

St. Augustine's, Kohala—No set classes of missionary study were conducted, but readings from the Spirit of Missions or a letter from a missionary in the field preceded the business at the monthly meeting. Special study was given to the Filipinos, who are a large constituency in the Kohala district.

St. Andrew's Cathedral Juniors took for its text-book, "Mañana," acting out the first chapters and listening to the stories of the other. Review questions were asked and satisfactory answers given by the children. This Branch was also taught the meaning of the Auxiliary and how to write and read reports.

During Lent our Auxiliaries were invited to four interesting lectures on Latin America given by the various Christian ministers in the city of Honolulu, and the personal experience given by three of the speakers who had lived in Latin-America were particularly enjoyed.

The study book for the Woman's Auxiliary for the coming year is "Missionary Aspects of the Bible," by Bishop Rhinelander, and for the Juniors "St. Peter—the Rock," by Miss Sturgis, and for the older Juniors "The Conquest of the Heavenly City," by Mrs. Cowan.

It is to be urged that each parish provide itself with an Educational Secretary and that plans be made at once and books ordered for the coming year.

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PRESIDENT'S ADDRESS.

It is a pleasure to be with you all once more at the annual meeting as circumstances have taken me away at this time for the past two years. There is certainly cause for thankfulness when we see how every year gains are made in New Branches, larger membership, enthusiasm, and best of all, in real spiritual results. Women are realizing more and more, the inner satisfaction of belonging to, and serving with a church organization such as ours, where women feel they are taking an active part in Church and Mission work of every description and also are guided to help of a very real spiritual nature. No one who takes part in the Quiet Day service or the Intercession Days set apart by the Church, can help feeling the deepest significance in every aspect of life whether physical or spiritual, nor can one help gaining the positive knowledge that our Life is of God, and to be lived at high mark whatever happens.

At our last quarterly meeting in February we had an unusual impetus given to our understanding of prayer, by having Miss Forbes of the S. P. G. in England, speak to us of the Pilgrimage of Prayer as it has been conducted in England. Later she addressed many women in the different missions, and you all probably had the opportunity of hearing her. Numbers of women, both of our Church and other denominations who heard her here at this Memorial Hall, telephoned to me of how deeply she had impressed them by her sincere and vivid words.

As a result of the movement for Prayer in England, our own Church has arranged a pilgrimage of prayer of a different order. Let me quote from dear Miss Emery in her talk to our delegates at the Triennial last October in St. Louis: "We too," she said, "are to have a pilgrimage of prayer, the idea taken from our English friends, the plan our own. With them it means proceeding from place to place making intercessions as they go; with us it means the same petitions arising in place after place, until in the course of our Christian year, intercessions shall have been made from every part of the American Church. For this year we hope to make a new beginning, to pray with better understanding of what prayer is, and with a firmer belief in its power. We plan that one

of the year a pilgrimage that shall fasten our hope *unforgettably* on the minds of all." In connection with this message from Miss Emery, just quoted, I must tell you that St. Andrew's Cathedral Parish branch has been fortunate to have had this study of prayer, of which our Educational Secretary makes a full report. I appeal to *all* the branches throughout the islands to make a great effort to form a class and get the real benefit and inspiration the study of the Rev. Dr. Fosdick's little book conveys.

Miss Emery's spiritual leadership and personal care has been following each Diocese through its week of prayer. It began on the first Sunday in Advent, December 3, 1916, in Maine and New Hampshire. This week it is being held in Fond du Lac and Milwaukee, and the wave of this wonderful movement will reach us October 14, 1917. Let us make it a tidal wave which will carry us high on the shores of *selflessness* and compel us to give all of ourselves to the great spiritual life of the Church, and its great work of Missions.

And now I must speak of our own splendid America, who has been forced to take up the burden of this world war. We will realize more and more what the mother country, England, has had to sacrifice, and now she has risen to her privileges as never before in her history, and especially in giving to Missions. So will we respond, we cannot help it; we must, we are *impelled* to respond to all the demands made upon us in this time of dire need and suffering. As we have done better this year than ever before, so will we make a point of "Getting Together," as Ian Hay puts it in his admirable little book of that title, and nationally and internationally, intellectually and spiritually, meet and express the supreme duty, fighting the enemy whose triumph would be the defeat of our souls. Let us have no complaining of our lot. Let us be thankful that, since the great trial was to come, we are alive to do our share however great the sacrifice. It is of great significance that this meeting of ours falls this year in Whitsuntide. Let us take for our message today the promise of the week that we have with us always the Holy Spirit, the Spirit of Truth which shall guide and teach us and give us "comfort, Life, and fire of Love."

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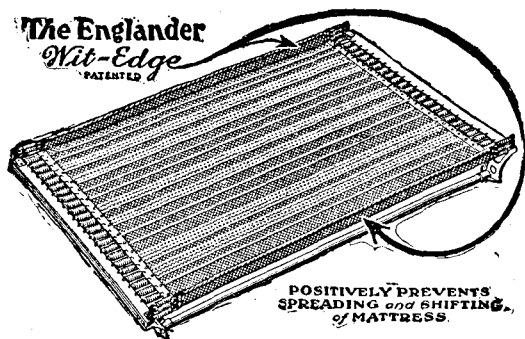
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